HE DECLARES THEY SHOULD BE IN-SPIRED BY RELIGIOUS SPIRIT.

Results of Abstract Teaching of Morals Not Always Satisfactory-Propositions for Americans.

New York World.

At the reception given him last night at the De la Saile Institute, Archbishop Satolli publicly defined the attitude of the Catholic Church towards the public schools. Here is Mgr. Satolli's speech in full:

"Cicero has said that it is the delight of old men to be in the midst of young ones, and of young men to cluster around the honored old ones. Long before Cicero, the inspired author of Ecclesiastes had taught the same truth, by whom, however, is meant by old man, the man who is wise and virtuous and the model and teacher of youth.

"There are many reasons why the old and the young should thus find joy and satisfaction in one another's society. In the first place, the old feel keenly the natural desire to prolong life and find the greatest pleasure in seeing it reinvigorate itself in the new germs of humanity springing up around them; and in these germs they seem to behold their own existence perpetuated. Then, too, it gives them great pleasure to communicate to the young what they themselves learned by hard study and the long experience of life.

"But perhaps most of all do their interest and delight come from the fact that in the young men about them they see founded all the hope of the family, of society, of their country; and they are inflamed with the desire to see these young men develop such a moral and intellectual temperament as will best assure the future welfare of human kind. "Look at these same reasons from the opposite point of view and you will see in them the motives which incite youth to seek the company of age and to delight in converse with those experienced in virtue and wisdom, and nothing can be more promising and reassuring than to see a young man draw close to venerable age and try to learn the lesson of life.

"These, too, are the reasons why we find so great pleasure in being here to-night and seeing ourselves surrounded by so many bright, cheerful, earnest young men who are getting ready to take up the work which we must soon expect to lay down, who are to carry humanity forward in its next step of progress. WHAT EDUCATION IS.

"The school for the instruction and education of youth in every land is of no less importance than are the tribunals of justice or the provsions for military defense. The end and object of all is the same-the public peace and welfare. The method of obtaining it alone

"Education of the young is as important a safeguard of the nation as are courts and armies. It is of great moment, then, that we should understand in what true education must consist. id that education is that training of men which makes them free. We accept willingly sucn a definition. True education makes men truly free. True freedom is the power of choosing and selecting at all times that which is best and most at all times that which is best and most profitable. To possess this power one must know what is best and then tend towards that alone, leaving all that is less good, however enticing; that is, his intellect must be trained to know the best and his will must be trained to choose it. Such training is true education; such training makes men indeed free.

indeed free.

"If man is a microcosm, a little universe in himself, it is evident that true education must extend itself until it provides for all the capability of the human spirit with all its aptitudes and natural inclinations.

"Man is made to the image and likeness of God. In him shine forth the perfections of the Divinity, and true education will bring out as much as possible all the manifestations of that Divinity. In God are all the perfections of Being, Truth, Goodness and Bauty; and perfect human knowledge is to be acquired only by the study of Him as He manifests Himself through these perfections in the created universe.

ctions in the created universe. "The sciences study the manifestations of His being; metaphysics search out the traces of immutable truth and the relation

of created things to the all-created intellect; the moral sciences regard the participation of God's goodness in creation, and, finally, aesthetics contemplate His beauty as found in His works.

"Besides, in the human mind exists the faculty of investigation, by which it proneeds from the clear knowledge of great first principles to that of consequences more or less remote. To guide this process and preserve it from falling into error we need the science of logic.

"But still other faculties and capabilities of human nature need training that the education of the whole man may be complete. When we have come to know the nerfections of God in the created universe we naturally desire to describe them with our words and even to imitate them in the works of our own hands; and thence the study of letters and arts.

"Finally there remains the practical diof created things to the all-created intel-

"Finally there remains the practical direction of man's life, private and social, which is accomplished by the political and and economical sciences.

"From the outset, therefore, he who is going to assume the task of instructing and educating the young must have clearly before his mind this vast field which is presented to humanity, and labor to prepare from afar and draw near step by step the minds and hearts of his charges. BEGINNING AND END.

"Everything stands between the point from which it started and the end toward which it tends. For man, however, the source from which he has derived all his nature and all his faculties, as well as the one last end toward which he is moving. can be nothing else than the Supreme Intelligence, the Highest Intelligible, since in that alone can he hope to reach the fulness of being, of truth, of good, of beauty, which he finds but in scattered particles in cre-

"Here, then, I would reflect that in this consideration is to be found the strongest argument against atheism and agnosticism on the one hand, and on the other against that system which would attempt the education of youth without illuminating it with the knowledge of the countless relations which man has with God as his beginning and end. And from this same consideration we can easily form a just and wise criterion for judging and deciding on the programme and method of study best adapted and most advantageous—that which promises most for public and priwhich promises most for public and pri-

vate welfare.

"And if the Catholic schools of this country differ from the public schools simply in that besides what is taught in the latter that besides what is taught moral trainthat besides what is taught in the latter they give the youth a sound moral training and instruct them in the Catholic religion, who will dare to complain of that or call it a defect?

"Surely the state desires that its youth should not only be instructed in that which it ought to know, but should also be educated in that which it ought to perform; and the state is worthy of all praise in doing all it can to bring about such a result.

"But youth and general mankind have greater and higher needs which cannot be satisfied without a moral and religious education, which cannot be had without the aid of those institutions which care es-pecially for moral and religious training. In brief, just as instruction separated from moral education turns out vain and often disastrous, so a moral education without

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·DR:

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SATOLLI ON SCHOOLS the spirit of religion is a work which makes a man exteriorily moral but not altogether and thoroughly honest.

"I would conclude these reflections by

remarking:
"First, that for these reasons the instruction and education of the young is a work
of the highest importance; of the highest importance;
"Second, that the young should be educated both in mind and heart, according to the great principles of morality and according to a true religious spirit;
"Third, that all good men should co-operate in this great work, so that the American people from generation to generation may recogn always safe in its political

may remain always safe in its political and social institutions, sincerely honest and "One who cannot see, or would venture to deny the justice of these considerations

would merit no attention from reasonable and well-thinking men.

THE POPE'S SOLICITUDE. "I have been happy to accept this reception, and it has given pleasure to the superiors of the institution to offer it to me, since in my unworthiness I have the honor of representing the Holy Father as his delegate. In the midst of the cares of his spiritual government, which extends itself to all the nations of the earth, for the safety and profit of the institutions proper to every one of them, he has no dearer object nor greater joy than in promoting in every possible way the education of the

"That is the work which he most warmly recommended to the bishops, and to par-ticipate in the work is the greatest and surest title of his esteem. One might well put in the mouth of the Holy Father the words of St. John:

'Majorem gratiam non habes quam ut Majorem gratiam non habes quam ut andiam filios meas in veritate ambulare. (I have no greater grace than this to hear that my children walk in the truth.)'
"I will add that it is well that young men should have from their earliest days a just idea of what the Pope is, how lofty his dignity, how great his authority, how beneficial his actions. His dignity and his power come directly from Christ, and the power come directly from Christ, and the exercise of this power can only be for the benefit, religious, social, intellectual and moral, temporal and eternal, of humanity.

WHAT THE POPE IS. "I could not more fittingly conclude than by expressing this just idea of the Pope in the words of the illustrious Cardinal Newman, who beautifully describes what the Pope is viewed from a social standpoint, just as St. Bernard beautifully describes him from a theological point of view. Cardinal Newman says:

" 'Detachment, as we know from spiritual books, is a rare and high Christian virtue. A great saint, St. Philip Neri, said that if he had a dozen really detached men he should be able to convert the world. To be detached is to be loosened from every tie which binds the soul to the earth, to be dependent on nothing sublunary, to lean on nothing temporal; it is to care simply nothof us; to go about our own work because it is our duty, as soldiers go to battle, without a care for the consequences. \* \* \* Now, this detachment is one of the special

ecclesiastical virtues of the Pope. They are of all men the most exposed to the temptation of secular connections, and, as history tells us, they have been of all men least subject to it. By their very office they are brought across every form of earthly powers, for they have a mission to high as well as low. Under such circumstances any men but they would have a strong leaning towards what is called conservatism, and they have been, and of course are, conser-vatives in the right sense of the word; that is, they cannot bear anarchy, they pray for the peace of the world and of all Christian states, and they effectually support the cause of order and good government. The name of religion is but another name for and at this very time who are its professed enemies but socialists, anarchists and rebels? But a conservative in the political sense of the word commonly signifies something else which the Pope never is and cannot be. It means a man who is at the top of the tree and knows it, and means never me down, whatever it costs him to keep his place there. It means a man who upholds government and society and the existing state of things, not because it exists, not because it is good and desirable, because it is established, because it is a benefit to the population, because it is full of promise for the future, but rather be-cause he himself is well off in consequence of it, and because to take care of Number One is his main political principle. It means a man who defends religion not for reli-gion's sake, but for the sake of its acci-dents and externals; and in this sense conservative a Pope can naver be, without a simple berayal of the dispensation com-

"Such is the political and social character" of a Pope, and such a Pope, if ever one existed, is Leo XIII. "In his name, then, and in my own, I thank you for this reception to-night. I thank the Most Reverend Archbishop, the Right Reverend Bishop, the reverend ciergy and the gentlemen of the laity for their kindness in showing this respect for my per-son. I beg the brothers of the Christian schools and their pupils to accept my sin-cerest congratulations and best wisnes, and I pray for them the choicest and most abundant divine blessings, and in imploring this blessing for the youth of this renowned institution I ask it for the pupils of all schools of this country under the care of the brothers, and so feel that I am asking it furtherising hope of the next generation of Americans."

SUNKEN TREASURE.

Gold Coin Worth \$300,000 Lies at the Bottom of Lake Huron. New York Sun.

In Lake Huron, opposite the entrance to Thunder bay, is a large buoy which would be an object of more interest than it is if Thunder bay, is a large buoy which would be an object of more interest than it is if lake tourists passing in sight of it knew that it is there to mark the spot, where twenty-five fathams deep, lies the wreck of a once famous lake vessel, which sank while sixty of her passengers were still in their berths, not one of whom evermore made sign. That their bones are still held in the sunken steamer there is no doubt, although thirty years have passed since the vessel went down, for there is no commotion in the waters of the great lakes at such a depth, and it is no uncommon thing for divers to find sunken vessels standing motionless on their keels at the bottom, as if they were salling on the surface, even many years after they had gone down.

But whether the skeletons of the three-score victims of that disaster are in the wreck or not, the buoy was not piaced where it is to mark the spot for the purpose of finding and bringing them to the surface. According to all accepted knowledge the sunken steamer took down with her when she sunk not only that precious human freight, but \$00,000 in gold coin and 500 tons of copper. The sunken steamer was the Pewabic. She was bound down the lakes from Copper Island, in Lake Superior, then the richest known deposit of pure copper in the world. She came into collision with the steamer Meteor, bound up the lakes, and sank almost immediately. Diving apparatus was then somewhat crude on the lakes, and the great depth of water in which the Pewabic went down made it out of the question to attempt to raise her or to recover any of her valuable cargo. Twenty-five years after the wreck the sunken vessel was located by means of grapling irons, and a Toledo diver ventured to go down and and inspect it. He was hauled up dead. In spite of his fate, two other divers actempted by the price offered, went down at different times. Neither survived the venture.

Nothing was done further toward recovering the wealth lying in the wrecked be

Nothing was done further toward recov-Nothing was done further toward recovering the wealth lying in the wrecked Pewabic until 1892. Then the noted diver Oliver Pelky, who had by means of diving apparatus of his own devising done safe work in deeper water than any other diver on the lakes had ever been able to withstand, announced his willingness to go down to the Pewabic wreck. He was taken to the spot, the wreck was located by grappies, and Pelky went down. He was down twenty minutes, and then signaled to be drawn up. When he reached the surface he said he had experienced no great face he said he had experienced no great inconvenience, had gone into the wreck and was enthusiastic in the belief that he and was enthusiastic in the belief that he could do the work that was necessary to recover the cargo. He went down again, and answered every signal for a quarter of an hour. Then he did not respond. The men on the vessel pulled the life line. It had plainly caught on some obstruction. The crew, believing that Pelky was dead, backed the steamer. The jerk loosened the life line. They hauled the diver to the surface. His armor was open, having been burst by some great force. The diver, of course, was dead. In the sole of one of his lead shoes a piece of copper was found embedded.

The fate of Pelky did not discourage those who were intent on recovering the treasure from the Pewabic's wreck. The finding of the copper on the diver's leaden shoe, in fact, increased their desire for further effort. A syndicate of Detroit, Duluth and Chicago capitalists was formed, and an offer was made to M. F. Clark, of Duluth, a famous diver and government inspector of hulls for the district of Duluth. The syndicate offered to insure his life for \$20,000, pay him \$2,500 in cash before he put on his armor, and to give him one-half of the net returns from the wreck if he would make an effort to recover the cargo of the sunken Pewabic. Diver Clark is a widower and has one child. He refused the offer of the syndicate. The fate of Pelky did not discourage those syndicate.

But the matter was not dropped. The spot where the Pewabic went down was marked by the buoy, and the syndicate awaited events. Now comes George W. Brooke, of Harrisburg, Pa, a diver, who

has invented an apparatus for deep water diving and a method of raising sunken hulls. He has made a contract to dive for the Pewabic wreck on the basis of one-half the value of the cargo and an assur-ance of \$25,000 to his family if he loses his life. He will undertake the work

MR. DANA ON NEWSPAPERS.

Different kinds of Journals-Editors Cannot Know Too Much.

Address at Cornell University. Mr. Dana said there were two kinds of useful men in this age. First, the man of thought, science and invention, such as Edison. The second class of useful men, he said, were those who were endowed with the gift of amassing wealth, or getting rich, against whom people were wont to declaim and against whom legislation was directed. Among these were Ezra Cornell and Henry Sage. These men, Mr. Dana said, knew how to save and to give for great public enterprises. Wealthy men were a useful and necessary part of the age and were do-

ing good. "The newspaper profession," continued Mr. Dana, "is certainly a learned profession" in one sense, but at the same time there are certainly many newspapers in which learning is very sparsely and very meanly applied.

"On the whole, the newspaper is very much like human nature-it is right sometimes and it is wrong very often. But the newspaper is not only a necessary institution, but it is a useful and beneficial institution. Just now the business of making newspapers is going through a revolution; it is passing through changes of a very radical and remarkable nature.

"These changes are due-first, to the invention of new printing machinery, which makes it possible to publish the large edi-tions and the large newspapers we see ail around us. Before these machines were invented a machine that could turn out 600 or copies a day was the best that there was in the world. Now, with the most improved presses, you can turn out eight, ten or twelve pages at the rate of 20,000 papers

"An important question to be decided by the newspaper conductor is, what kind of newspaper will you make? That question may be divided into two: Will you make a newspaper for sensible people or for fools? "I would not be understood as meaning to intimate that there is anything unworthy in making a newspaper for fools, since there s high authority for the statement that fools form a large part of the community, and it is perfectly right to provide for them in newspapers. We see that this is very conscientiously performed by very able in-dividuals, and I have heard that they make

money by it.
"For my part I find more entertainement in making a newspaper that tries to be of the other kind. As some young gentlemen here are bound to become newspaper me they should reflect carefully which kind they like best themselves.
"Now, a word as to the education that

the intending journalist should work for. In the first place, he should know every-thing that it is possible for him to know. I never knew a newspaper man who knew much, except those very few in number who knew too many things that are not so "I myself am a strict partisan of the oldfashioned, classical education. The man who can read V.rgil, Tacitus, and the Iliad, and if he can read Aristotle and Plato, all the better, is the man I have in mind. But, above all, he should know his own la he most beautiful and wonderful language n existence. He that is going to write the English language, who is going to publish dally manual in that language, must

English language, who is going to publish a daily manual in that language, must know that language thoroughly.

"Then there are a great many other sciences that the young newspaper man ought to learn. He ought to know the practical sciences above all. History he should know, too. About political economy I do not know so much. But it is there, and it has got to be ettended to. All the other discussions about the arts and science of making newspapers have dwelt always on getting news. That is always very desirable, but, fortunately, that is provided for by the news associations. The editor of the paper is left to attend to his more important duties. The same system prevails with respect to the news of the whole country.

"There is one point which I want to impress plainly upon you, young gentlemen, and that is that all newspaper men, while they require the literary and scientific education that I have been speaking of, require also a business education. It is only by being put through the mill of business that a man requires the ability of dealing with the questions of this world. It is very desirable, indeed, that the newspaper man, who has got to deal with the practical affairs of this world, should know them personally, and it is also desirable that he should have that knowledge of human nature which can only be acquired, so far as my experience goes, in a wholesale and ture which can only be acquired, so far as my experience goes, in a wholesale and retail store. I consider the six years that I spent in a Buffalo dry-goods store as more beneficial than any other six years of my

"One of the most interesting things that an editor and newspaper man has to deal with is literature of the day, and this in-cludes not merely the books and papers, but that part of the literature which ap-pears in newspaper and magazine fiction pears in newspaper and magazine fiction and poetry. The newspaper man ought to be well up in these things. He ought to cultivate the sense of art and beauty." The Sunday newspaper, Mr. Dana thought, was a good institution. If it was wrong to make it it was wrong to read it, and the American people had stamped it with their approval, because the circulation of the Sunday newspaper was double that of the daily. As long as the people buy them, he said, they will be made.

People complained because occasionally there were obnoxious things in newspapers, but there would always be. The newspa-

but there would always be. The newspa-per was the mirror of the day's events, and had to chronicle the good things and the bad, and, as the bad predominated, natur-If one paper did not print a certain item. people would take another that did. If a Divine Providence permitted such things to

occur, surely we must be permitted to tell the facts to each other.

"The value of the free press is not now sufficiently appreciated in this country," continued Mr. Dana. "It is only some particular circumstance, some particular oc-currence, which can show it before the eyes of all. I do not know that I can state it, but the great value of the press is that it stands between the people and the injustice of parties. And now let me lay down one or two maxims which seem to me of great impriance, especially to the conduc-

tors of newspapers.
"First-Never be in a hurry. Second-All Triest—Never be in a hurry. Second—All the goodness of a bad egg cannot make up for the badness of a bad one. This seems to me one of the profoundest things, but perhaps it may not be so. Third—Stand by the Stars and Stripes, and stand, whatever happens, stand for liberty. Fourth—Don't fear to say, in any circumstances, that you have been mistaken. There is a tradition in newspapers of the old school that you must neve: say you are wrong that you must never say you are wrong. That is bad advice and a bad principle. If a man has not the moral courage which en-ables him to say 'Yes, I was wrong,' he had better retire from business and never nake another newspaper."

Meaning of "Dingbats."

New York Tribune. The Boston Journal gives various theories as to the meaning of the word "dingbats." One writer, who spent his boyhood in Maine, thinks it means to spank, because his mother, when getting ready to use the slipper, threatened to put the "ding-bats" to him. From Wilbraham Academy comes the explanation that it means the breakfast biscuit, which the students dispose of by sticking it to the under side of the table throwing it at the heads of other students or eating it. A Connecticut pupil states that to receive punishment at the hands of the teacher is known as "getting the dingbats." Two Philadelphians agree that it means money as in phians agree that it means money, as in the sentence, "I've got the dingbats for it." But New Hampshire agrees with Maine that it means spanking, and so the majority appears to side with the maternal slipper. It is from such "little acorns" that the tall tree of our almost cosmopolitan language has grown. We got "blizzard" from the West, "kuklux" from the South, "boom" from the ambitious cities, "crank" from the eccentric minds in every part of the country, "pantata" from Italy and "chalitza" from Russia. Dingbats is going

to be a great convenience. Letter from Bernhard Stavenhagen to Wm. Knabe & Co.

(Translated from the German.) NEW YORK, Jan. 5, 1895. Dear Sirs—It affords me special pleasure to express to you my great satisfaction with your instruments. The same fully justify the distinguished renown which they justify the distinguished renown which they enjoy, and I can only concur in the verdict of Messrs. Von Bulow and D'Albert, in emphasizing that the Knabe planos, before all in regard to mellow and singing (gesang-vollen) tone combined with power, respond to the highest demands. These qualities united with a perfect merchanism place "The Knabe plano," at the head of one best American instruments, and I again beg to express my satisfaction that I have the use of the same for my entire American tour. With highest esteem,

BERNHARD STAVENHAGEN.

UNEASINESS IN ITALY

KING UMBERTO SENDS A GREAT FOR-TUNE TO LONDON FOR SAFETY.

Speedy Arrival of a Republic Predicted by Students of Politics-Signor Crispi and the Vatican.

Rome Letter in Philadelphia Dispatch.

With her King so desperate as to place his private fortune with foreign bankers, her prime minister, born atheist, and Republican as he is ever wont to call himself, bowing before the Pope in order to marry his daughter to a plutocratic aristocrat; a Parliament, once voted the most able and patriotic on the continent, now distinguished only for corruption and obstructionist practices; with her credit on a par with Greece and Portugal, Italy may be said to resemble the France of 1774. Not that Umberto has become a King Popinjay-he alone seems to know which side his bread is buttered-but his government is "gyrating as the weather cock does, blown about by every wind," except in the question of dictatorship. A few days before the latest attempt on

his life I heard Signor Crispi say: "I never go to the Chamber without a brace of revolvers;" that may be assuring to Madame Lena, but the days of individual effrontery, or sacrifice, for that matter, seem passed, Maybe the Savoy dynasty will continue for another year between sobs of the starving and the hoarse cry of the extremists-its ultimate doom is as inevitable as was that of Louis the Saint's successors after centuries of systematized self-aggrandizement and financial embarrassments. And when the cloak has fallen and after

it the sovereign-in this case Crispi and Umberto-what then? A republic, or anarchy? The spirit is for the first, but the flesh is weak and in Italy ever ready to group itself around the meat pots of "one's betters." Archibald Forbes recently expressed the conviction that in case of a popular uprising in Bome, the Vatican was sure to be sacked first. May be he is right. The Pope's residence promises a far bigger haul than the Quirinal, but a nation cannot live on freehooting foreter. There will not live on freebooting forever. There will be a terror, a short season of reckoning, perhaps a skirmish with Germany, if she should endeavor to interfere in favor of the monarchy or with Austria, for the pos-session of Trieste, but the logical termina-tion will be a republic and an alliance with

One need not be a reactionary to agree with the only respectable and uncompro-mised party in Italy, the New Conservatives, haunting the republican banner over platform that demands abdication of the House of Savoy, aboution of the antiinristian system of of taxes on rich and poor alike, which will not exhaust public and private prosperity, greater freedom of municipal life, simplification of bureaucratic methods and a ces-sation of hostilities against the church. THE DANGER REALIZED.

The present government itself recognizes the urgent necessity of a change of front in some respects. It has come to the conclusion, for instance, that an army pivoting on the monarchical idea alone, without mas, is a dangerous plaything; that atheistic schools propagate anarchy, and that ning for any length of time. But all those good intentions go to waste in the face of monte Citorio, meeting house of the Italian chamber, seems to have reverted to its old-time destination—police headquarters and criminal museum. Its walls echo accusations and denunciations; intrigue, corruption and treason stalk through the proud halls and claim even the ministerial ear.

the ministerial ear.

When, twenty years ago, Italy staggered under an annual deficit of \$50,000,000, she was far stronger financially than to-day, though the difference between income and expenditure has been reduced by two-thirds or more. In those times her Parliament was composed of true patriots, eager to do their share toward building up the country; particularism and egotism played no part in public life. And to-day? Parties and coteries everywhere, preaching soties and coteries everywhere, preaching so-cial and political disorder, misusing their mandate to levy blackmall on financial in-stitutions, or floating worthless securities, stitutions, or floating worthless securities, impeaching the government, intriguing against those in power in the hope of gaining the places, vacated as the result of perjury and malfeasance. Rumor has it that, in addition, a well-paid party is plotting against the foreign policy of the State, French Chauvenists furnishing the funds.

And the worst of it all, the government itself, with its countless shortcomings, its undoubted blunders, its rabid materialism, supplies ammunition in plenty to its enemies. The ill-feeling, the feeling of insecurity has become, mies. The ill-feeling, the feeling of insecurity, has become a permanent feature of our political life and pervades all classes with disheartening results. In palace and beyond the city gates—it is always the same story of distrust, founded on more or less tangible facts or suspicions.

Nobody will deny Umberto's personal courage and rare fighting qualities, inherited and acquired. When, therefore, his Majesty leaves the ship, as his action of depositing the \$30,000,000 of available property he owns with the London Rothschilds seems to indicate, it may be taken for granted, that in his estimation the very last resources of resistance are exhausted. That he has taken this precaution cannot be denied. The transfer was effected several months ago, and ever since the attitude of the recourses. denied. The transfer was effected several months ago, and ever since the attitude of the populace toward their majesties has become more sullen and outspokingly rude. Umberto looks haggard and wretched and the Queen is but a shadow of herself. Poor, luxury-loving Marguerite, she will regain the energies and joyful sentiments of her youth when the Alps separate her from the viclositudes of Kingship.

A COURT WITHOUT PRESTIGE. Was there ever a Queen, so fond of brilliant society, so particular as to old-time writers like to dwell upon "the democratic aspect of the Quirinal." It is indeed democratic, but not from choice of its guiding aloof more civilians must be welcomed to their accustomed places. Napoleon I created dukes, and marquises, and counts, and barons to surround himself with company befitting his rank; Umberto dare not follow this august example, even assuming the willingness of intended victims, for an Italian degree of nobility is equal to a public insult, so he is constrained to treat as relatives a whole herd of commoners sporting the order of St. Annunziata, which confers upon its incumbents the title of "his Maj-esty's cousin," while Madame Lena, otherwise Madame Crispi, Madame Minghetti and Madame Caroli, wives and widows of plebian Ministers, respectively, constitute the Queen's guard of honor on official oc-

The Roman nobility, at least the part worth knowing, the Selviatis, Ruspolis, Ocinis, Rassimis, the Aldobrandini and others, have always steadfastly refused to have anything to do with the Savoys, and prefer killing time with the cardinals and mon-signors in their old-fashioned palaces to dancing attendance upon the "new" lord and his mistress, may their entertainments

Crispi, to make matters worse, has compromised his own position towards the Vat-ican and the Holy See. It is well known that the Premier and his wife are not legally married, inasmuch as Crispi's first wife, a native of Malta, was alive when he espoused Madame Lena. The prospective mother-in-law of Crispi's daughter, the Princess Linguagiossa, took umbrage at this little matter and refused to receive the this little matter and refused to receive the young girl into her family unless her parents had made their peace with the church. Crispi thereupon petitioned Leo XIII for a "dispense" with reference to the Malta marriage, and the Pope, disregarding all precedence and, likewise, the advice of his Cardinals, complied with the unusual request forthwith. Last week, Francisco and Lena, like two good children, were formally married by a papal chaplain in the private church of the Palace Linguaglossa. The effect of this on the minds of the antipapalists can be better imagined than described.

As if all these incidents and occurrences were not enough to furnish food for reflection and darken the political horizon, our noble brigands make special efforts to give us a taste of "the state of the future," anticipated by many and dreaded by the majority of law-abiding people.

Indeed, the question of public safety has, within the last three mapths, been pushed within the last three months, been pushed into the front ranks of discussion. Opinions differ. Whether it be a crime to possess money and venture outside the city gates is assuredly a risky undertaking.
Banditti with awe inspiring surnames are
robbing mail coaches and carriages, hunting
parties and railway travelers, within gun
shot of the guard houses, not to mention
the murders, robberles and burglaries that

As if all these incidents and occurrences

occurred within the sphere of the municipal police with dreadful regularity. Knowing people claim that the numerous police vigilants employed by Crispi to hunt down Anarchists play the parts of brigands in off hours to augment their slender salaries, but this accession is yet unrowen in as but this accusation is yet unproven, inas-much as none of the perpetrators of the outrages committed in Rome and neighbor-hood have so for the

SPEAKING FOR THE BLIND.

The Attitude of Those Without Light to the Outside World.

they grope their way along the pathway of life the loss of sight is counterbalanced by the more acute senses of feeling and hearing. The beauties of nature may fade, the sun in his glory may shine or hide be-

the sun in his glory may shine or hide be-hind the cloud or beneath the Western

horizon; stars twinkle in twilight beauty, the lightning flash and the heavens grow dark, these changes and the beautiful rays

of the rising sun, the last loving smile of a dying parent or friend—all these so visible to those blessed with sight may come and go and have but little effect upon those who are totally blind. Still, with the loss

of all this their condition is not so miserable

and unhappy as it is sometimes supposed to be. There are many things which they enjoy, many scenes which make as great an impression upon their mind and afford as

much pleasure as if they could in reality see. The song of the bird, the warmth of the noonday sun, a refreshing breeze, the welcome voice of some dear one, the ring-

welcome voice of some dear one, the ringing of church bells, the joyous peals of the organ, the singing of the choir, the mutterings of distant thunder and the pattering of the rain, the last farewell and blessing of that dying parent or friend fill the heart of the blind with joy, love and emotion, and make an impression upon the mind which age and death only can erase. This mental sight lightens their burden of life and brings to them much happiness which they alone can enjoy. But let us return to the question of difference between the blind and those possessing sight. The queer actions or manners so noticeable in the blind must spring from more than a natural cause.

those possessing sight. The queer actions or manners so noticeable in the blind must spring from more than a natural cause. Man in his natural state possesses five senses and should he lose one of them its place must be filled by the remaining four. Hence the loss of sight is supplanted by feeling and hearing. By the sense of feeling the blind learn to distinguish between objects and distance. By hearing they judge from the sound the location of objects and distance of certain points as well as to discover persons or places. A sudden turning of the head is sometimes made to obtain the direction from which a sound comes. A pause while walking, a stroke of the cane or foot on the paving is to locate certain objects or distance. It also serves to warn them of danger of coming in contact with obstructions in their paths. In the school-room or work shop, in any and every place these two senses serve in place of the lost one. In many cases they are so accustomed to judging everything by touch or sound, they are mistaken for persons with sight. It sometimes takes years for persons who lose their sight late in life to become accustomed to the use of these two senses. They will find many ups and downs in their first experience in blindness. Many discouraging attempts must be made, many difficulties are to be overcome, but practice and perseverance will bring success and ere long they will be surprised at the rapidity with which they are able to move from place to place. Blindness in this case is a second nature and it must be cultivated and gradually understood as a little child in its first lessons of life. But with those blind from infancy the case is quite different. Blindness being their first nature it is much easier for them to learn the use of these two senses. They know nothing of sight hence they do not feel the loss and have nothing to renew in later years. This class of blind should in every way possible be like those with sight but there are at a second and the sight has a later years. This class of blind sh

hence they do not feel the loss and have nothing to renew in later years. This class of blind should in every way possible be like those with sight, but there is one great difficulty in their way and if the parents would but take the proper precautions it could be removed and in so doing add much happiness in the future to their afflicted child. Generally when there is a blind child in a family partiality is shown it in every way. The parents caress the child more than they do the other children, who are taught to show it special favors. Its afflictions are spoken of frequently in a sympathetic way as well as being described to the other little ones. The child is seldom permitted to join the play of the other children, but is kept close to the parent's side. When it attempts to amuse

parent's side. When it attempts to amuse itself it is regarded with wonder and amazement. The child is looked upon with

a curious awe. It is the curiosity of the neighborhood, told repeatedly of its afflic-tion, taught that the rest of the family

have nothing to do but serve it for use or pastime, praised and flattered for every

attempt at work or play, caressed and spoiled until when it enters school and

finds itself among strangers it is in an almost helpless as well as miserable condi-tion. Here it must begin life anew and learn things it should have been taught at

home years ago. It must learn to do for itself, but it is hard for the little one to shake off the habits learned at home and

shake off the habits learned at home and to assume all at once an entirely new line of duties and fully understand the change. In school every effort is used to destroy these habits and the melancholy which seems to have come over them. They are taught to help themselves instead of depending upon others. They are taught to be independent and self-supporting and are given an opportunity to obtain an education by the means of which they can earn for themselves a place in the world equal to those possessing sight. But

world equal to those possessing sight. But many of them fail in life, and why is it? They are competent to performing their work for they are given thorough knowledge of it before they leave school. Some of them possess good business qualifications. Some are unexcelled in mechanical work and many others are unexcelled.

work and many others are artists in musiand all are given a practical education.
They with their different vocations go out into the world to take part in the battle of life with an energy and determin-

ation. What is the result? No less than 80 per cent, meet with failure, are soon dis-

upon their friends. There must be some reasons for these failures of the blind. Of

course we do not expect all to be equally successful, but there is room for all in this

successful, but there is room for all in this world and if some fail the fault must be either with the one making the attempt or with the public itself. The early training of the child will never be forgotten. The management of the blind school may do all in its power during a school term to instruct the pupils in laws of self-help and independency, to make them energetic and able to meet the hardships of this life with a firmness and decision. But if during the vacation these children are made to believe they are dependent upon charity and are objects of pity and sympathy the entire work of the school is in vain. The pupils leave school and make an effort for themselves. They meet with little sue-

for themselves. They meet with little success at first, soon become discouraged and fall back in their original melancholy and helpless condition, finally becoming entirely dependent upon others, and those hav-

couraged, they

take an interest in the blind to assist them in their work but the majority have no confidence in them and if they have work which the blind could do they will employ persons with sight in preference. If we expect the blind to succeed in life we should take them into our confidence and give them our support. We should treat them with the same frankness and business-like manner as we would a person good have so far been caught. ness-like manner as we would a person with sight. We should always give them an equal place in all movements of any importance and respect their rights as citizens to have a voice in any and all questions. We should remember that besides the affliction of blindness there are many weaknesses and temptations to overcome, their besides the state of the sta To the Editor of the Indianapolis Journal: weaknesses and temptations to overcome, that their means are limited, occupations less varied and their opportunities fewer in number than those blessed with sight. Many hopes have been blighted, bright minds darkened, lives which might have been useful and happy rendered wretched and miserable from no other cause than the want of employment and encouragment. The blind, as a class, are not objects of pity and sympathy, but they are persons who are striving for self-support and demand their just and equal rights in the affairs of life. Give them your support not as objects of charity, but as persons During the past few months a great deal has been said through the newspapers of this State concerning the Indiana School for the blind, its work, successes, advancement and its pupils. But in all that has been said it seems to be the desire of those writers to avoid two subjects. The true character of the blind and their position in life. A writer in the Indianapolis Sentinel of Dec. 2 attempts to draw a vivid picture showing the difference between the blind not as objects of charity, but as persons working for a place in the world, desiring to become independent. Do not regard them as entirely different from yourself and approach them in a half-suspicious, half-confident manner. That strange look and their more fortunate friends. He represents them as being in an almost miserable condition. Forever lost to the beauties of nature, suspicious of every person or of alarm and suspicion upon their faces has been engraved there by perpetual darkness and not by mistrust or lack of confidence in mankind. Behind all their afflicobject and with little or no confidence. A pitiable class who when their confidence is ence obtained can be trusted. He seems to tions lies a mind and a heart, bright and quick, as hopeful and desirious of success have a desire to represent them as objects of pity and sympathy who are different as if they were blessed with sight. Give them an equal show in life and erelong they will lift themselves to positions in from every other class on the face of the earth. But whatever may be said conlife equal to those attained by their more cerning the blind, or in any way they may be pictured, it will be found by a close observer fortunate friends. MILES T. COOPER. that they are just the same as other per-New Albany, Ind., Jan. 12. sons. True they sometimes possess char-The Princess Will Return. acteristics which furnish a foundation for contrast or comparison. Do not the inhab-New York Commercial Advertiser. Although intimations that the Princess Eulalie will return to this country have been made almost from the time when she took so charming a farewell of us, it has not been thought likely that she would be able to come back for a year or two at least. Now, however we have information that the Princess will be here in the summer unless she is prevented by the condition of her husband's health, which has always been delicate. The Princess has written to the Spanish minister at Washington to see if arrangements cannot be made for a visit by herself on a somewhat less ostentatious scale than her recent triumphal march through out country. The Spanish minister himself is not at liberty to reveal Although intimations that the Princess tants of different sections of the country have their own manners and customs, or different societies distinct rules and regulations? Or each State its own laws? All of which at the same time have in view but one objective point. And so it is with the blind. They possess a few laws, rules or actions which they alone can fully understand and appreciate. These apparently strange movements have been misconstruct by the public and have caused the blind to ostentatious scale than her recent triumphal march through out country. The Spanish minister himself is not at liberty to reveal all he knows on the subject of Eulalie's visit. The Princess proposes to come incognita and her husband will, of course, accompany her. Her idea is to improve her rather scanty knowledge of America, and that she will be able to do this, provided she is left alone, there can be no doubt. As she comes incog, it will be impossible for any one to take official notice of her. That she returns at all is a compliment to our attractiveness. When she went away she took charge of two children, it will be recalled, whose relatives appealed to her. be set aside as a different and distinct class. This imaginary difference has always been an injustice. It has caused these unfortunates many hardships which if the proper steps had been taken could have been avoided and sunshine and happiness been implanted in the lives of many instead of the half-miserable half-wretched melancholy condition in which we sometimes find them. condition in which we sometimes find them. While they are lost to the painted beauties of nature this loss is more than supplanted by an understanding of the scene. While

> over the moon. Why Gotham Has Grip. New York World

recalled, whose relatives appealed to her. On the voyage the Princess spent many hours with the children and drew a picture

ne of them showing the cow jumping

Fashionable doctors in this city are being worked to death. The Prince of Wales

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through life, but when put to the test their pictures of pity and sympathy vanish like mist before the rising sun. Few will take an interest in the blind to assist them **That Tired Feeling** So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is im poverished and impure The best and most successful remedy is found in HOOD'S Sarsaparilla Which makes rich, healthy blood, and

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ly dependent upon others, and those having no friends must rely upon the county. On the other hand, when the pupils who go out into the world to make their own living, use every effort, work with a determination to succeed, the public should assist them by patronizing their line of business as far as possible, all things being equal. But this support they seldom receive. There seems to be a dread connected with the word blind and but few persons seem to have confidence in those afflicted in this manner. Some will relate long stories of their sympathy for the blind and their willingness to assist them Every year hundreds of artists gather in the great schools of Munich. During the summer these votaries of art find the quiet country nooks among the Bavarian peasantry, and as a result the world is brought into kindly touch with the honest German "bauer" and "bauerin" and their simple and picturesque life. Bavaria is noted for its beer, but it is admitted that the product of the Indianapolis Brewing Company equals (some say excels) the best product of Bavaria.